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which the latter was inclined to discredit, as in the West, he had been advised that the Germans were highly successful and Catholic in large part. Hereupon he jotted in his note-book his belief: "Catholicism in America necessary for the Irish, who become heathens and bad citizens when out of the hands of their priests. The hierarchy not bad citizens (Gov. Andrew). Faith of the Americans that their liberal institutions are powerful enough to swallow up what is noxious in Roman Catholicism. The liberalizing tendency very visible and very beautiful in the Roman Catholic clergy." (p. 286.) He learned of the splendid work of the clergy in stopping Irish riots [draft-riots], and in keeping Irish labor in government posts from supporting anti-war mobs. Irish immigrants, who built a great deal of New York, constructed railroads, and performed all sorts of menial service, he supposed had advanced a step beyond their status in Ireland.

Somewhat anti-clerical, Goldwin Smith deprecated the influence of the priest, while covertly commending his control of socialistic tendencies in an exile-people, whose lives were shortened by grinding toil. While rather critical of the Catholic Church and the Irish immigrant, he is not malicious. His observations are sincere, and as such are valuable, at least, as an indication of the mighty progress of Church and people in the past half-century.

R. J. P.

The Cechs (Bohemians) in America, by Thomas Capek. Boston; Houghton Mifflin Company, 1920. Pp. 294.

Mr. Capek, the compiler of a comprehensive bibliography and writer of articles on Slavic immigration, an American resident for forty years with wide experience as a journalist and an extensive acquaintance with Bohemian leaders and settlements is qualified to view authoritatively the national, cultural, economic and religious life of his countrymen. While sympathetic, his treatment is sufficiently detached to merit the title of "a study", save where it has been influenced by religious preconceptions. Yet even when dealing with Bohemian Catholicity, Mr. Capek has endeavored to attain a judicial tone, which at times seems more constrained than natural. However the author has made his contribution to American racial

history, which will compare favorably with some of the numerous volumes on the French, Scotch-Irish, Irish, German, and more recent Scandinavian elements in our population. Of our Slavic citizens we know too little to appreciate their potentialities and their problems. We see them at Ellis Island, meet them in the mines or furnaces of Pennsylvania, in the Chicago stockyards, or their more fortunate brothers on western farms, but that is all. Miss E. G. Balch has in *Our Slavic Fellow Citizens* given about the only available interpretation of Slavic life in America, so Mr. Capek, confining himself to the Bohemian-Slavs, has an excellent field of study.

Overlooking the undue prominence which the author gives to the religious strife in Bohemia as well as his obvious anti-clericalism (p. 54), we learn that Cech immigration to America dates from the arrival of Augustin Herrman who in 1633 was allotted Bohemia Manor by Lord Baltimore. That is, an occasional Bohemian was found in New Netherland as an agent or in Virginia and Maryland as a farmer. In the eighteenth century, a few Bohemians came with the Moravians when the latter were welcomed by the lord proprietor of Pennsylvania. Not until the crop failures of 1840, the revolutionary disasters of 1848, and the War of 1866 was there immigration in any real sense. From 1850-1868, about forty thousand Bohemians are believed to have entered the United States, nearly two thirds of the total number from the dual empire. The number increased gradually, though not until 1881 was any attempt made to distinguish between Bohemian and Austrian. By 1910, our Bohemian population amounted to about 540,000. Their distribution is interesting, and easily followed through a chart. The author has compiled a list of all communities where a hundred Bohemians are located, to their great centres, Detroit with 3,000, Pittsburgh, 3,500, St. Paul, 4,100, Milwaukee, 6,000, St. Louis, 10,000, Cleveland, 40,000, New York, 41,000, and Chicago with 110,000 in its colony.

Clannish, the Bohemians have colonized together in industrial centres, or in agricultural communities as in Wisconsin, Minnesota, the Dakotas, Iowa, Nebraska, and Texas. They have intermingled to some extent through marriage with Germans and Irish, but to all intents they form an unassimilated

racial element. However, Mr. Capek believes that their nationalism is destined to fall before the greater Americanizing forces.

Of success, considering their recent arrival, the Cechs have had a fair share. Their illusions of great wealth and easy circumstances in America have been shattered, but that is an experience common to all immigrant groups, aside from Slavic Jews, scarcely a dozen Bohemians have attained real wealth. As western agriculturalists, they have been most successful, for like the Italian they can wrest a crop from cut-over lands or farms deserted by American farmers. Their leaders today are no longer proprietors of political saloons and club-cafes, but rather young professional men, editors, and keepers of small shops. A few rationalists have obtained professorships in American Universities, generally in the Germanized departments of science. A large number are teachers in secondary schools. In western states, a few Bohemians have been elected to the legislature, and at least four have been sent to Congress.

Under the caption of "Radicalism: a Transition from the Old to the New", the author paints a picture bright from his viewpoint, but dark to one of Catholic instinct. Officially Bohemia has been rated Catholic, 960 to 1,000 of population. The author would estimate the Bohemians of New York per thousand as 254 Catholics, 110 Protestants, and 620 rationalists. Possibly fifty per cent of the Bohemians are non-Catholic, some estimates are as high as sixty or seventy per cent. In Chicago and St. Louis the Catholic Bohemians are known to number fully half, while in the rural communities the faith has been pretty generally maintained. In 1917, Mr. Capek finds that there were 270 priests in attendance on 320 parishes and missions, and about 160 Protestant chapels. It is well agreed that Protestant proselytism has not been successful, although the Presbyterians have been active, and Oberlin College and Union Theological Seminary have assisted effectively. The Bohemian is in either camp; he is logical; he is a Catholic as of old or an unbeliever of radical stamp.

Why has the Bohemian loss been so great, or has it been over-estimated, because of the popular error due to Austrian statistics that Bohemia was almost universally Catholic? The reasons suggested by Mr. Capek are interesting, (1) the ancient

Hussite tradition, (2) reaction from the life of the old country, (3) parochial schisms in part due to domineering priests (4) scarcity of churches and racial priests, (5) malevolent activities of apostate priests, of whom quite a list is given, (6) and chiefly a radical, socialist press with anti-clerical and atheistic policies. Yet, the Polish Slavs somewhat similarly affected have remained true to the Church almost to a man. Dr. John Habeniet in his *History of the Cechs in America* stressed the gross materialism of the Bohemians who niggardly refuse to support parochial work.

Violently anti-clerical has been the rationalist press of several daily and weekly papers; and especially harmful has been that of the Chicago "Pokrok" under Joseph Pastor. Since the foundation of the Katolické Moviny (1867), the Hlas (Voice) of St. Louis (1872), and the Benedictine "Narod" and "Katolik" (1894), the Catholic Bohemians have been ably represented. So bitter has been the controversy between Catholic and rationalist, that the Bohemian population are irreconcilably divided, separate social societies, insurance organizations, and schools.

The chapter dealing with "Socialism and Radicalism" recounts the dangerous activities of L. J. Palda, of the socialist-politician Frank Skarda of Ohio, of the pamphleteers William Jandus and Leo Kochmann, and of the anarchist Johann Most, who arrived in Chicago in 1882 to propagate doctrines, which led directly to the Haymarket tragedy. Even the author is astounded at the volume of socialist literature, original or from German, Russian, and French sources, in such contrast to the paucity of the literary productions. But as he points out elsewhere, among the Bohemians only the priests and socialists buy and read books. Mr. Capek suggests that the Haymarket affair cured Bohemian socialists of Nihilism, but he fails to emphasize the direct connection of certain Bohemian apostates with that affair.

In a valuable section consideration is given to journalism and literature. The poetry of Fr. John Vranek of Omaha is appraised highly, as are the anthropological writings of Fr. John S. Broz of South Omaha (1865-1919). From 1860-1911, Cechs have established 326 papers of every type advocating everything but liquor prohibition, of which about eighty-five still thrive

or at least exist. Charles Jonas (1840-1896), the author regards as the greatest Bohemian. The founder of the Racine "Slavie," compiler of dictionaries and grammars, democratic boss, he served as state senator, lieutenant governor, and consul at Prague and Petrograd. Mgr. Joseph Hessoun (1830-1906) the founder of the St. Louis "Hlas" and long counselor of Catholic Bohemians, the author considers the premier priest, although relatively he gives little attention to his career in comparison to the space devoted to a rationalist professor or a Protestant divine. Dr. Hynek Dostal of the same journal is described as the foremost Catholic lay editor. Dr. Frank Iska of the "Vesmir" the leading rationalist was exposed during the war as a desperate anti-American, which the author regretfully fears "will react unfavorably on the rationalist movement." Apostasy to Church and loyalty to friend or adopted country could hardly be anticipated in a normal man.

Mr. Capek describes too briefly the work of the Benedictines in Chicago parishes and in their College of St. Prokop at Lisle, Ill. Here full courses are given in Bohemian literature, although Dubuque Seminary under the guidance of Fr. Alois Barta offers work in Bohemian, as does Notre Dame. A nominal course in Slavic is listed in the universities of Wisconsin and Pennsylvania, and at Harvard. The career of Bishop Joseph Koudelka is passed over, and too little attention is paid to the ardent patriotic lectures of Fr. Oldrick Zlamal of Cleveland. While it would be too much to expect as impressive a list of Catholic priests and laymen as of non-Catholic, socialist editors, teachers, and ministers, there should have been included in any survey of Bohemian leaders such men as, Rt. Rev. John N. Neuman, fourth bishop of Philadelphia, Rt. Rev. Boniface Wimmer, founder of the Chicago Benedictine priory, and the able missionary, Rt. Rev. John N. Jaeger, S. J.

The volume contains a worthy bibliography including a number of Catholic items. On the whole, it is a deserving work although the Catholic reader would do well to supplement it with the article in the Catholic Encyclopedia by Joseph Sinkmajer. The author has filled a want, and let us trust that his challenge will stimulate a thorough study of Bohemian Catholicity as a contribution to Church history and as a guide to more effective pastoral work among this nationality. R. J. P.